

Notes and Comments.

Sham Pathos. There is much of it. There are ministers, who in their sermons, exhortations and prayers, speak in tones calculated to draw tears from the hearer. The emotions they aim to awaken in the heart and soul of their hearers have no basis in their own life and character. What a solemn mockery it is to speak in "holy tones," when the heart does not feel the words the lips utter. We commend the following sensible words from the Christian:

What is more disgusting in a sermon or address than the sham pathos which manifests itself in "holy tones," in quavering voices, and in exclamations which are intended to awaken emotion in others which does not exist in the person who speaks? The sooner all this contemptible hypocrisy is cast away, the better. If a man's emotions are not quickened and aroused, let him not pretend to express feelings which he does not possess. Let men who speak be honest, frank, and sincere, and then their words will weigh. If they have anything to say worth saying, men will hear it, and if their thoughts awake emotions in themselves their words will doubtless awake emotions in others.

Self-reliance. TRUST in God and entire dependence upon God do not exclude the element of self-reliance. The following from the *Methodist Protestant* is encouragement to those who are working their way through that period of life known as "preparatory;" and it is a warning to those who expect to be carried through that same period:

The best reliance of any young man under God is reliance upon his own exertions, especially for a young man who wants to be a preacher of the Gospel. As a rule, the man who has in him the elements of a successful preacher, with an earnest desire to qualify himself for the office, will find a way to accomplish his heart's desire. The manly character of self-reliance wins success. The spirit needed in candidates for the ministry is such as was manifested by two young men, of whom the following interesting account is given on reliable authority: "I was at college with a young man preparing for the ministry—a man of brain power, who could receive no help, and he was poor. I know as an actual fact, that he moved out of the college building into a little shanty outside the campus, and there, with a group of half a dozen other students, he lived on three dollars and a half a month. I always thought he ate so much corn bread and sorghum molasses that it made his hair red; but he persevered, he graduated. He is to day a missionary in China. I knew another young man at that same college who had no friends, no money, who desired to be a Christian minister. He shouldered his ax, walked three hundred miles across the Blue Ridge and into the college campus seeking his education. He chopped his way through college for five years, and graduated with honor, being unable to obtain assistance. He made seven hundred dollars by manual labor during those five years.

Religion in Business. When men tell you that religion must not be mixed with business, it is a sure sign that they have very little religion to mix. A man has no right to be in any business into which he cannot put his religion. Christ gave dignity to all legitimate business and to every

honorable industry. The Christian professor who can not take his religion wherever he goes, surely goes where he has no right to go and dishonors his profession. The politics of to-day and the business of to-day, need to be governed by the great principles of the Gospel. We heartily endorse these words from an *exchange*:

It is possible to put into one's coming and going, into one's doing, a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to the Divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business; it may be a means of grace. It may be, and ought to be, a school in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hand finds to do, and yet doing all in this spirit of loyalty to the Master.

"My Wife and I." We take the following from the *Religious Telescope*. They are suggestive words, and will lead the reader to serious thinking. The very fact that the entire army of liquor men is opposed to woman suffrage, is sufficient reason why the Christian should favor it:

A gentleman and well to do business man in Covington, Ohio, expresses some good, sound sense in this way: "My wife and I went to the polls together this morning to vote. And while I was allowed to vote the full ticket, my better half was permitted to vote for the school board members only. This impresses me as unjust and un-American. We say here in this country that we have a republican form of government, but my wife is permitted to vote for the school board candidates only. Now, if she is capable of casting a vote properly for candidates for this office, why is she not equally capable with me of casting her ballot for the full ticket, from President down? Why do not the prosperity of the people and the success of the Government concern her as much as they do me? Are we not alike equally interested in the welfare of our children and the conditions in this country which will confront them when they have come to the years of maturity, and responsibility? Why not let the women vote for every office that the men vote for?" The answer to the gentleman's last question is found in the fact that when the bill to fully enfranchise women was before the Legislature, the Liquor League marshaled its forces and defeated it, declaring that to give women the ballot in full would imperil the existence of every saloon in the State, or words to that effect. Hence the bill was so modified as to give her the ballot on school questions only. That is the "why" of it. But the school ballot is the John Baptist of woman's full enfranchisement, and then, and not until then, will it be woe to the drunkard-making business.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only what he does himself, that it may be just and pure.—*Marcus Aurelius*.

Queries and Answers.

1. Was the church at Rome, Corinth, Samaria, etc., a Baptist or Pedit Baptist Church?

We are not certain that we understand what the author intends by this question. Does he mean to ask whether the members of the church at the above places were immersed or sprinkled? If this is the question, we would say that so far as the apostolic mode of a baptism can be ascertained, and arguing from the meaning of the word, baptism in that day was performed by immersion.

2. Can there be a baptism suited to infants without faith and a baptism suited to believers, and yet but one baptism?

So far as the *action* of baptism is concerned, it could be suited to both infants and adults; that is to say, the mode of baptism has no relation to the subject. No one makes an argument for sprinkling on the ground of its adaptability to infants. The Greek Church immerses in infants. It is the *design*, not the mode of baptism, that makes it an ordinance suited only to believers. From the very nature of baptism it is evident that some knowledge of its import is necessary to receive the blessing that should follow the administration of the rite.

Sisters' S. C. E.

PROGRAM FOR DECEMBER.

SUBJECT:—PRECIOUS PROMISES.

1. Song, Precious Promise God has given.—Gospel Hymns. 2. Scripture Lesson, John 14. 3. Song, No. 162, Gospel Hymns, No. 5. 4. Prayer by president. 5. Five minutes spent in sentence prayers. 6. Song No. 163 Gospel Hymns No. 5. 7. Responsive roll call. Each member repeating or reading some promise from God's word that she has found helpful.

8. Study of the following Scripture: 1. God's promise to those who humble themselves. James 4:10. 2. To those who mourn. Rev. 21:4. 3. To the sick. James 5:14, 15. 4. To those lacking strength. Heb. 13:5. 5. To those who are tempted. Heb. 2:18. 6. To him that is athirst. Rev. 21:6. 7. To those who pray. James 5:16; Phil. 4:6, 7. 8. To those who draw nigh to God. James 4:8. 9. To those who obey. Heb. 5:8. 10. To those who try to do good. Heb. 13:16; Eph. 6:8; Gal. 6:9. 11. To those who strive to lead others aright. James 5:19, 20. 12. To him that overcometh. Rev. 21:7.

9. Reading of minutes of previous meeting. 10. Unfinished business. 11.